

# Home Mission Echoes

"The Country for which I lifted up mine hand to give to your fathers"

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Vol. X

NOVEMBER, 1907

No. 11

## "God's Providence House"

In a quaint old English city,  
On the banks of the river Dee,  
Is a queer old wooden building  
Of a style we rarely see,  
Some hundreds of years it has stood there  
In the narrow and stony street,  
Carved over its oaken doorway  
With a legend strange and sweet.

The line has been kept so perfect  
It is read at a single glance,  
"God's Providence"—so it sayeth,  
"Is mine Inheritance,"  
And if one should ask its meaning,  
He would be this story told  
Of a dreadful plague in the city  
Which darkened its days of old.

It ravaged the homes of thousands,  
And the people wildly fled,  
Calling on God for mercy,  
While mourning their many dead.  
In the street where this house is standing,  
No other escaped the blow  
And thanks for such special favor,  
The legend is meant to show.

Each house and heart in the Kingdom,  
Inherits God's love and care,  
Yet seldom it shows such record,  
As is carved on the crossbeam there.  
Stand strong, old house, in thy Glory,  
Bearing witness as years advance,  
That Providence, caring and loving,  
Is man's blessed inheritance.



510 Tremont Temple  
Boston

## HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. J. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt has charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

NOTE THE REMARKABLY LOW TERMS: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All money and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
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**S**END for the Thank Offering envelopes to Mrs. James McWhinnie, 510 Tremont Temple. Try and distribute a large number in your church.

**D**O NOT send the clocks after they are filled, to the Rooms. Take out the money and send check to Miss Gertrude L. Davis, 510 Tremont Temple.

**M**RS. L. G. BARRETT of Jackson, Mississippi, corrects the report which was printed in October ECHOES concerning supplies for Jackson College. Quilts and comfortables are very much needed. Also clothes for men and women.

**R**EV. F. L. KING, Arapahoe Baptist Mission, Watonga, Oklahoma; articles needed for Christmas: Patchwork, postal card size, linings and cotton for quilts, thread, needles, thimbles, dolls, tops, toys, hoods, mittens, socks, needle books, workbags, tablets, pencils, handkerchiefs, toilet soaps, combs and warm underwear for all ages. Do not send cards or Sunday School papers.

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April 1907 - April 1908.

Amount needed	44,000.00
Amount received first six months	10,494.00
Amount due to meet obligations	33,506.96

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**H**ANDKERCHIEFS, ribbons, combs, suspenders, looking glasses, hatchets, knives, beads or any bright colored trinkets and toys. The men are always glad of second-hand clothing and the women are especially pleased with six yards of bright colored calico with which to make a squaw dress. They also mention candy bags.

**M**RS. LEE I. THAYER, Two Gray Hills Mission, Crozier, New Mexico, wants Christmas boxes. She enumerates the following articles that are needed at the mission:—Thread No. 30 and 40, black and white. New or partly worn shoes of all sizes. Stockings. Men and boys underwear. Coats, pants, hats and caps. Children's dresses or skirts. Outing flannel and dark calicoes. Balls and simple toys of all kinds. Dried fruits, rice, candies, nuts and popcorn. Medicine, vaseline, salts, toilet soaps, etc.

Remember these boxes should be sent as soon as possible. They ought to go in October. The freight address is Gallup, New Mexico.

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—*Tennyson*.

Vol. X.

NOVEMBER, 1907

No. 11

## Editorial



WE have given our readers in another column an editorial of the "London Express" and an extract from a letter of a correspondent, from the same paper, upon the "Evolution of China."

Every Christian must rejoice at the progress which has been made in this great nation with its 400,000,000 of people.

The system of education is being revolutionized. The schools are modelled after those of Europe and America.

An edict against foot-binding has been sent out from the Government.

Thousands of opium shops have been closed, and the ruling powers of the nation have determined to put an end to the taking of opium.

A woman's newspaper is now edited in Pekin, and the Chinese newspapers are becoming real organs of public opinion.

The Queen Dowager has recently ordered the observance of the Sabbath. One day in seven is set apart as a day of rest. The reason given being, that the observance of the Sabbath has made England and America great.

One of the Viceroy's of China, having 60,000,000 of people under his control, has ordered the Bible placed in the public schools of his section, because he believes that the Bible is one cause of Western civilization.

Surely China is awakening from her long sleep of centuries. The question naturally arises, what is the cause of the remarkable change in this great empire.

We must recognize commerce as one of the agencies, the East India Company was in China when Morrison first set his foot upon Chinese soil. But the methods of the commercial companies would never bring about such results as we see to-day. The chief reason of the change of attitude of China is due to the Foreign Mission Work of the various evangelical denominations. Into darkened centers of immense populations where paganism holds sway, men and women of God have been sent, and we find in city and country the patient, tireless, self-sacrificing missionary. In every criss some have been found who were willing to give up home, country and life itself to carry the message of truth to darkened minds. In our own denomination some of the brightest and best men and women have wrought for years in China, and they have left their impress upon the people. All honor to our Foreign Missionaries who have been the leaders in arousing China from her sleep of death.

A second great cause of this recent wonderful work was the fidelity of the native Christians in the recent Boxer movement. The attitude of the masses of the heathen when they beheld the converts to Christianity was contempt. They are only "rice Christians" was their scornful cry. They became Christians so as to be fed by foreigners. When these same hated "rice Christians" were put upon the rack, because they refused to give up their faith in Christ, and day after day they were tortured unto death, then the pagan world saw that something upheld these Christians which was stronger than the gifts of food. These heroic martyrs had an influence upon China's millions.

A third reason for this awakening which must not be overlooked, is the work of Home Missionaries in America. The need of missionary stations in America is greatest in the Pacific Coast, because of the great numbers and because so few comparatively welcome Chinese to their churches. We have mission property in several cities on the Pacific Coast, where the men can attend an evening school. Our missionary calls upon the women and children, and teaches them the way of life.

In the East so many of our churches have flourishing Sunday schools for Chinese men. Men and women are gladly giving their Sundays to teaching the Chinese in city and country. Some of these men have found the Saviour and have gone back to China to tell the blessed story to their friends. One young man from the West gave up a lucrative business, and went home to China. When urged not to go, he said, "My teacher lived Christ for me, I must go and live Christ for my mother and brothers."

A letter recently came from a Chinaman in Mexico. The last I heard from him was in 1894 from our Mission Station on the Pacific Coast. He said, "I went home to China, to tell my family the story of Christ. They persecuted me, but I pray and tell Jesus." His mother, brothers and sisters have all been converted. He started back last year to America. His passport was not right, and he could not enter the country. So he went to Mexico. He wrote for tracts in Chinese and English. He is working in a restaurant and upon Sunday gathers his fellow workmen together, and tells them all he knows of the Christ. While we give all the honor to the work of our Foreign Missionaries, let us not forget that the Home Missionary is also preparing native Christians to aid in this blessed work of winning China for Christ.

### Mary G. Burdette



THE death of Miss Mary G. Burdette, Corresponding Secretary of the Women's Baptist Home Mission Society, removes from our denomination a unique personality.

The delightful programs furnished by the Woman's Baptist Home Mission Society at their annual meetings, which are held in connection with our national anniversaries, have called together each year a large number of Baptist men and women, from all over our country. Miss Burdette, as the chief executive officer of the Society, was a prominent figure in all these meetings. In the Training School, on the field, and in the office at Chicago, this efficient worker will be sadly missed. It has been my privilege to be a guest in the Training School, and I have seen the place this gifted woman held in that institution. Her helpful Bible lessons, her daily intercourse with the girls, and her sympathy in all that interested them, will never be forgotten. In connection with my visits to our schools and mission stations, I have been cordially welcomed to the humble homes of the self-sacrificing missionaries of our sister society. Among the Negroes, Indians, Chinese, Mormons and Mexicans, I have had opportunity to watch these devoted workers, and I have found remarkable women filling these important positions. Upon them, as graduates of the Training School, Miss Burdette has left her impress. Her letters were an inspiration to them. I heard one of these missionaries say "We miss Miss Burdette's letters written in her own handwriting. Because of the pressure of work at headquarters they are all type written." She visited the mission stations frequently, and her intimate knowledge of the fields, because of personal visitation, gave her a grasp of conditions which few possessed. How the Indians will miss the visits of the "Little White Woman Chief," as they called her. Probably no woman in the Baptist denomination was so widely known and loved as Mary G. Burdette. I feel her death to be a personal loss. We were drawn together by the similarity of our lines of work, and in times of perplexity she gave wise and sound advice. May the society which has been so sorely bereaved be comforted by the Master. Her monument will live in the hearts of the women and children of the native and alien races of North America. "Deeds not stones, are the true monuments of the great." —MARY C. REYNOLDS.

THE sudden death of Mrs. D. F. Lamson of Manchester, Mass., upon July 7, 1907, brought sorrow to many hearts. The sweet face, and gracious manner of this Christian woman will be missed in our woman's gatherings. Quiet and unassuming, she was a great help in our meetings, by her readiness to do all in her power to make them interesting. She was a model pastor's wife, and in her home as wife and mother, faithful, tender and true.

Some weeks ago Mr. Lamson brought to our Treasurer, Mrs. Lamson's watch, which he wished sold and the proceeds used for our work, in memory of his wife. We feel that this is a peculiarly sacred gift. The watch is an imported one, and will be useful to one who wished a time piece. Inquiries can be addressed to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

### The Evolution of China



HERE is much truth in the dictum of an authority on Chinese affairs reported in another column: "The awakening of China has so long been talked of that now it is really taking place it is in danger of being overlooked." It is one

of the penalties we pay for modern progress that we sometimes fail to observe correctly what is taking place under our own eyes. Like travellers in an express train, we notice vaguely that the scenes we pass are rapidly changing in character, but we cannot see them in detail or with a due sense of proportion. What more wonderful fact could we conceive than the awakening of China? To say that the Empire of the East is emerging from the iron-bound conventions which have fixed it in stagnation for so many centuries is almost like saying that the dead are coming to life. Yet it is a fact. The China of corruption, of the mandarin, of torture, of Confucius philosophy, of pigtailed and crippled feet, of stunted science, and of military impotence—this China is awakening to knowledge, the arts, civilization, and a national spirit. Since the rise of ancient Greece no event has had greater or more vital significance for the human race—and yet it comes to pass without exciting more than a passing interest in the western world.

The truth is that we of the twentieth century have supposed as full of wonders as Macbeth of horrors. Great things have no longer the power to astonish us. When Mars is proved to be inhabited by a race of intelligent beings we shall receive the news without a quiver. Even though the great awakening of the Chinese giant has been discounted by the sudden advance of Japan, it is still a marvellous happening, and one which must profoundly affect the history of civilization. To-day China is putting from her the binding of feet—which is to say, the bondage of women. Her leaders are making war on the opium which enslaves the Chinese masses even more than ancient custom. The rigid examination of all would-be Civil servants in the early classics is being replaced by tests in the latest western knowledge. The privileges of the Manchu aristocracy are being curtailed. The Press has begun its mission in the cause of freedom. A fever for education is possessing the better class of people, and the Imperial Secretariat, it is now proposed, is to be gradually converted into a Cabinet or Council on the European model. These are vast changes—far greater than any wrought by the French Revolution, and there is no longer any doubt of the sincerity and reality of their inauguration. When China reaches the present level of Japan, she will have a great navy, a still greater army, an immense commerce and mercantile marine, a modern coinage and banking system, a vast educational net-work, comprising State elementary schools, technical colleges, and universities, and, most useful and powerful of all, an efficient political system. It should be England's policy to guide and befriend the Empire through this vast evolution.

(Editorial in London Express)

"The Urgent Cry from China" is the title of a striking article in the *Church Missionary Review* for August, the monthly organ of the Church Missionary Society, in which the Rev. B. Baring-Gould says: "Assuredly no prophetic vision is required to reveal the wonderful results which



must speedily follow upon China's awakening. What Western science and education have effected in Japan, unless a strong reaction sets in, will, at no distant date, be witnessed in China."

Here are a few facts which Mr. Baring-Gould mentions:—In 1901 there were 176 post offices in China; in 1905 there were 1,626.

In 1901 ten million letters were posted; in 1905, seventy-six millions.

There are now 9,000 miles of railway, and steamers on almost every river.

#### PROBLEMS FOR STUDENTS.

Instead of being examined on the teaching of Confucius, the students qualifying for Government posts are now being set such questions as:—

What is the bearing of the Siberian Railway on China?

What is the bearing of the Treaty of Berlin and of the Monroe doctrine on the Far East?

Explain Free Trade and Protection?

What is Herbert Spencer's philosophy or sociology?

State how best to develop the resources of China by mines and railways.

Explain how best to guard land and sea frontiers from the advance of foreign Powers?

What should be the strategic points of China?

What nation has the best stamp duty?

How do foreigners regulate the Press, the post office, commerce, railways, banks, taxation? And how do they get faithful men?

It has been decided, Mr. Baring-Gould says, that every province is to have its university, every prefecture its high school and every village its primary school, and 250,000 teachers are required at once to meet the sudden demand for Western knowledge. Girls' schools, with gymnasium and playing grounds, are about to be established.

### Mormons Invade Germany

IN spite of the recent edicts issued in Germany against Mormon missionaries, the fact that out of a large party of missionaries of that sect which sailed from Boston recently at least seventeen declared their intention of going straight into Germany would seem to indicate that the Mormon Church now regards itself strong enough to defy the measures of the German Government. When the White Star Line steamer *Cymric* sailed for Liverpool early in September fully half her first cabin passengers were Mormon missionaries. These are bound for fields all over Europe and Great Britain, and at least two will work in South Africa. The party is in charge of Elder James Brown of Salt Lake City, Utah, and its members are drawn from Utah and Idaho.

Before the sailing of the ship the men displayed not the slightest reluctance to discuss their errand, even two of those destined for the difficult German field, J. B. Montague and Quincy B. Nichols, Jr. Mr. Nichols especially seemed to understand the situation of Mormons in Germany, for he said: "In Prussia I don't suppose we can do much but hand around our tracts; they won't permit any sidewalk meetings or lecture halls there, but there are no restrictions in the surrounding grand duchies such as Saxony and Schleswig-Holstein. There we can work as we please. After Germany I am going to

Switzerland, where it will be much easier; the country is a republic and all religions are free. We all go out for a term of three years, and then return to our homes with what converts we have succeeded in making. We pay our expenses out and living expenses while we are there, and the Church pays our fare home. No, the system is not altogether volunteer; it



MORMON HEADQUARTERS AND MEETING HOUSE IN CHICAGO, PURCHASED BY THEM IN 1905. FORMERLY A CHRISTIAN CHURCH.

is this way: we get a communication from the Church asking if our business, that of blacksmith, lawyer, grocer or shoemaker, is in such shape that we can leave it for a few years. If it is, we are assigned a field, and go to preach for three years; if not, someone else goes. The Mormon Church is sending from twenty-five to thirty missionaries out of Salt Lake City every week now, and before Christmas there will be some four hundred on their way to Europe."—*Transcript.*

### The Utah Gospel Mission

Motto: "In behalf of the Mormon people; against the Mormon system."



YOU will be glad to know that we have had the best summer's work that we have ever had. We have had eleven men most of the time, and ten till now; nine being our full regular force; and the most of these are college or seminary men, or both. We have had the most opposition ever encountered, several men definitely setting themselves to malign and hinder our work to the utmost; but the Lord has made the wrath of men to praise him by sending larger numbers than ever before to hear and think of the truths we have presented, till we have since July 5, (when we began outdoor meetings) had fully sixteen thousand people to hear our messages; and the attention has been if anything better than in previous years. In one place of about 3,000 people recently the three missionaries had 2,500 people at their evening meetings in a single week; one evening there were twenty-three teams standing at one time in the street, that their owners and families might hear. Meanwhile we have made about 5,300 calls at homes, and have carefully used about 560,000 pages of our literature.—JOHN D. NUTTING, Sec'y.

### A Visit to the Crow Indian Mission, Lodge Grass, Montana



N a certain afternoon of last summer, during a heavy shower, train 42 slowed up, and came to a stop at the little station at Lodge Grass on the Crow Indian Reservation.

Even the most sleepy of the passengers pulled themselves together and straightened up in their seats and blinked their eyes at one of their number who was making preparations to leave the train. From this passenger they looked out the car window, where all one could see was miles of rolling prairie, and as I passed out of the car they turned a somewhat puzzled gaze at me.

I soon found myself riding with the Missionaries on our way to call on White Arm and his family.

We entered White Arm's kitchen and here we waited for a moment as Pretty Beads was standing on the threshold of the doorway into the adjoining room in the act of changing her dress. I thought this was a prophesy of the tribe of Crow Indians, whom, we hope, as Pretty Beads, had thrown aside her old dress, and with Pretty Shell's help, was struggling into a better garment, so we hope these Indians are on the threshold of a new life and are discarding their old "Indian Trail" for the "Jesus trail." Back of the group in the doorway I caught my first glimpse of White Arm. His face seemed lighted up by an inward light as a teepee is illuminated when on a dark night a fire burns brightly inside.

Pretty Beads' toilet completed and a hand shake all around and we were ushered into a parlor bedroom. A bed with clean coverings stood in each of three of the corners of this room. A number of pictures adorned the walls, prominent among them was that of President Roosevelt, Dr. Chivers and Mr. Petsoldt, and some other Baptist ministers of the West—friends of White Arm's.

I soon had Pretty Beads in my lap when she cuddled down as if she were quite accustomed to being rocked. White Arm was right when he said, "Papoose catch him heap a good."

After a short call we started for the mission house where soon after supper the Indians began to arrive to attend the prayer service.

There had been a heavy shower that afternoon, and the tall grass was wet. When I tell you there are no streets, nor roads nor even paths, and that these Indians had come through the high wet grass in the dark with only moccasins on their small feet, bringing their papooses with them, the smaller ones on their backs, and the others walking by them, you can understand that it took some effort for them to attend the evening meeting.

Presently Mr. Petsoldt said, "I think we will begin our meeting now. I'll get the organ," so saying he stepped into the adjoining room and soon returned with what I had supposed was Genevieve Petsoldt's cradle, which, with some manipulation was transformed into an organ.

A hymn was sung, prayer offered, the Scripture read, and the meeting was opened. A number of Indians followed in prayer, and though they prayed in an unknown tongue, it was evident that they were fervent. After this there were testimonies in which they spoke of the joy and privilege it was to attend the prayer service.

Toward the close of the meeting White Arm arose and for a

few moments stood in dignified silence. Then raising his left hand and making a slash with it in the air he brought it to a stop, so that he was pointing squarely at me and then he spoke. I did not know what he said until it was translated. He began as is quite customary with the Indians by requesting attention. Then holding his left hand up in front of him he made a motion with his right hand as if he were cutting off the outer slabs from a post with a tomahawk and as he did so said, "I have cut off my old life." The missionaries had told me how truly he had cut off his old life. It was a struggle to give up the Indian dance and by so doing White Arm has isolated himself from his former friends, almost, if not quite as much as the Missionaries have in going to the Reservation. We know that it would be hard for the students to give up their ball games—White Arm has done more than that.

White Arm says that when he was first converted he was like a newly set fence post. "He wobbled, but now you can't wobble him."

Before the meeting closed the Indians joined in a Christian hymn in their own language. It was a beautiful hymn, solemn, weird, and suggested the murmur of the wind among the pines. Among some tribes it has been necessary



MR. AND MRS. PETSOLDT AND DAUGHTER GENEVIEVE.

for the Government to put a stop to the Indian dances because they led to quarreling and blood shed. The missionaries say that these dances led to sin and it will be much better for the Indians when they give them up entirely.

Some Indians, who have been to Washington, say that while there they saw the white peoples' amusements. They saw "men and women holding onto each other and dancing." They heard that the Indians must give up their dances in a few years. This they said was not right. The white people had their amusements and the Indians wanted some too.

If a mother sees her child biting the paint off a toy she will take the toy away and give the child a piece of bread. This is just what the missionaries are trying to do by getting the Crow Indians to give up their pagan dances, and in its place to give them something better in the form of an entertainment at the Mission on Christmas Day.—A. F.

## Elk Creek Mission, Hobart, Ok.

September, 1907



THE past summer has been one of unusual activity and blessed service. There has been a great deal of sickness among our people, old and young. Three little ones have gone to be with the Lord. One night not long since, I was called to the bedside of a Kiowa woman seriously ill. I applied hot applications and turpentine, and she was relieved in a few hours. I feel sure she would have gone had the Lord not blessed my little effort to help her. When Mr. Hicks is away and they want me at night they send two men for me, and they also accompany me home. Not long ago I was called to a place where a brutal husband had beaten his wife until she could not walk, and stamped her mouth with the heel of his shoe until she could scarcely talk. Another scar by her ear was very painful, her hair all clotted with blood. This young woman is one of the best and truest among all this tribe. She has borne all this and still lives with him. She is educated and refined; he is ignorant and brutal. He has never been to school. She tries to keep him from gambling, and this has caused the trouble. He is the son of a man who boasts "he is the only true Kiowa walking in the old roads, that all the others have gone on the White Man's road."

We have kept all the meetings going right along except the sewing meetings, which were omitted during August.

I want to tell you of one meeting not long since. All the Indians were away attending the Methodist Camp Meeting except Lone Wolf and family. He said he and his wife came down to pray in their church house. I told them I was glad they came. We sang several songs and I explained John 15: 1-12, Psalm 91. Brother Lone Wolf interpreted best he could. When the meeting was over Mrs. Lone Wolf came forward and said, "She was so glad she had come, her heart was hungry and God's words were food and she was full and her heart was very happy. That here is thirteen cents. It is all I have and I want to give it to Jesus to help send these beautiful words to some one that has not heard it. I send my prayers with it that it may be blessed." Lone Wolf said, "Thank you. Pah-ko-tat this little talk just like good eat."

Please find enclosed the thirteen cents.

(Signed) Mrs. G. W. HICKS.

## Wichita Mission, Anadarko, Okla.,

October 2, 1907

We will start in a little while on a camp trip, but must write you a few lines before we go. September has been a very dry, windy, dusty, month and October is starting out the same, making it very disagreeable driving. When we come home from a drive we are certainly a sight and feel worse than we look, and then it is we long for something besides a wash tub to take a bath in. But dirt, wind and bath tub are all forgotten when we think of the blessed privilege we have had of telling the "Old, old story of Jesus and His love" to people who know Him not. Next Sunday we begin regular Sunday services here at the Mission Chapel, Mr. Wilkin will preach in the morning service and I will try to take care of the afternoon service for he will have to be at the Government school in the

afternoon. We do not expect to have many come the first few Sundays, but we believe after a few get started to coming others will be ready to follow. The dinner question is always a problem in Indian work, we are going to insist right at first upon every one bringing their own dinner, this will no doubt keep many away at first but believe it will be the best for the work in the end. I wish we might find some church where they have Gospel Hymns, Nos. 1 to 6, in good condition, that they do not use and would like to give them to the work here. Perhaps you know of a church or society that would like to do this. Pray for the services here at the chapel, that it may be the beginning of a great work among this people.—Mrs. W. A. WILKIN.

TWO GRAY HILLS MISSION, CROZIER, N. MEX.,

Sept. 3, 1907.

As we attended the Indian Worker's Conference in August I will give you a brief account of the meeting as my August letter, a copy of Mr. Thayer's.

"At the Rehoboth Mission of the Christian Reform Church, near Gallup, was held the first Conference of Protestant Missionaries to the Indians of the South West.

Thirty-two missionaries and wives and about twenty other friends spent four days, August fifteen to nineteen, in earnest prayer and friendly discussions of problems and needs of the Indians of this section. They represented by tribe the Navajos (21), Hopis (4), Zuni (4), Laguna (2), Pima (1); by denomination, Baptists (2), Christian Reform (12), Independent (5), Mennonites (4), Presbyterian (7).

The Conference felt that the work of evangelizing the 25,000 Navajos has hardly begun. The territory was divided among the different denominations represented, with the assurance that their respective claims to territory should be respected if they each proceed to occupy the same. This leaves to the Baptists a territory of 50 by 150 square miles with a single mission. Surely the appeal of the Conference that this territory and others like it be occupied at an early date should be heeded.

The Conference appointed committees to explore the unoccupied sections and report at next meeting, recommending sites for new mission stations. This means that as Baptists we should largely increase our present force of workers or find some other denomination coming in to occupy the field we fail to cultivate. The apparent results of the work for the Navajos have been meagre yet all the workers are hopeful for the future and feel the difficulties should only drive us to more earnest supplication and effort that the Navajos may acknowledge Jesus as Lord.—IDA THAYER.

## Morrow Indian Orphans' Home, Atoka,

Ind. Ter., Sept. 27, 1907

I HAVE just returned from the Home. It is a busy place. They are not yet settled in their new quarters. And O, they are so crowded. We built two large houses, barrack style, one for the girls' dormitory and one for the school, the teachers and the library room. They are all full. Yet all are happy. The teachers are certainly fine. All are devoted to their work. Misses Rogers and Davis told me they were never so happy in any work they have ever done. They love the children and the children love them. I wish you could

have seen Mr. Powell, the male teacher, marching off after school closed, 3.30, to the cotton patch with his thirty boys, all the way from six to seventeen years, each with his cotton bag and then at 5.30 seen them returning each with his bag full or partly full of cotton. They swarmed around me, "Uncle Row I picked nineteen, fifteen, twenty, fifty pounds." "Uncle Row, Saturday I will get ten, twenty, thirty cents." I have never seen these Indian orphans so happy or improving so rapidly in their books and in industrial work. The buildings are not as comfortable as they were in Atoka, and the water is poor and there are a great many inconveniences but the children are much better off on the farm. They are happier and are learning in all lines far better. The teachers are simply fine. Most of the other workers are good.

J. S. MURROW.

### Sacramento, Oct. 2, 1907

The summer is past and our work is moving on. At the close of June we had an average of about twelve. I was not feeling at all well and knew it to be imperative that I take a vacation. Mrs. Nelson said, "two months are too long for these boys to be left without a teacher, I will remain with them during July." This she did and three weeks during August. Then came the National Congress, and the week following the state fair, so we dismissed for the two weeks, as all of those boys who worked in hotels, restaurants and laundries were so over worked, they had little time for study. Now we have all of our old boys with some new ones. Six of the young ones I have succeeded in getting into the public school, and have them come as early as half past six sometimes, so we can go over and over the lessons for the following day; in this way they are able to keep up with their classes. The most of our children that were taught in the homes are now in some school, and all are doing good work. We have the most of them in our Sunday school, from seven to eight. Then comes the class of large boys from eight to nine and half past. We have some valuable help in the wife of one of our Congregational brethren, who went to Canton some time ago and married a Baptist girl. She comes to us with all of her excellent training and enthusiasm. It is said she can repeat the entire New Testament. She does not talk English, but is learning. She is taking three lessons a week. This with her house work is quite enough.

Our Home work is not to be omitted even if the children are at school. We love the Mothers and we are made welcome. Some of them are such dear little ladies, we do love to visit and sing to them.—ELIZA WILLIAMS.

THE effect of the Smoot decision upon the Mormons has given the priesthood a stronger hold on the people than ever before. When the Smoot decision was announced the people went wild over the so-called victory. In Provo at the Brigham Young Academy the pupils, headed by their professors, paraded the streets carrying expressive mottoes. Some impersonated our missionaries, and a funeral service was held over prominent newspapers that were opposed to Smoot's election. The Mormons have become very bold since this decision of the Senate, thereby making the work of the missionaries and Gentiles harder than ever. The

report that Congress has voted \$15,000 to Reed Smoot to reimburse him for the expenses of his defence in the investigation procedure, has caused much surprise in many minds. We anxiously await the conditions which will result from these concessions to the Mormon church.

### Monterey, Mexico, July 2, 1907



It is with pleasure that I write this to let you know that our International School has again had a prosperous year. The examinations took place on the 16th of this month. At the night of the same day they had the *fiesta escolar* or commencement. The house was crowded; the children's parents and all those that were present showed their satisfaction and appreciation of the important work the Woman's Society is doing through the school. The walls of the house were entirely covered with the maps, drawings the embroidery and needle work done by the pupils. It was a beautiful sight. I wish you could have seen it. The teachers certainly did their part faithfully. The number of pupils enrolled since the beginning of the year were 120 boys and 103 girls, making a total of 223.

It is very difficult to get Christian teachers. There are two evangelical colleges in this city besides our school, and for this reason the Christian teachers are in constant demand. Besides, we cannot offer the salaries the others pay. But after a prayerful investigation I found the teachers we need. Miss Delfina Cavares will enter again in the active work. She is in perfect health after a good rest. She is an experienced teacher and I am sure she will give full satisfaction. I was also fortunate in getting Miss Francisca Mireles to work with us. She has been teaching in Monclova and other places, and recently moved with her mother to our city. Both of them are members of our church and first-rate Christians.—(Signed) ALEJANDRO TREVINO.

### Between the Days

Between the days—the weary days—  
He drops the darkness and the dews;  
O'er tired eyes his hand He lays,  
And strength and hope, and life renews.  
Thank God for rest between the days.

Else who could bear the battle stress,  
Or who withstand the tempest's shock?  
Who thread the dreary wilderness  
Among the pitfalls and the rocks,  
Came not the night with folded flock?

The white light scorches, and the plain  
Stretches before us, parched with heat;  
But, by and by, the fierce beams wane;  
And lo! the nightfall, cool and sweet,  
With dews to bathe the aching feet.

For He remembereth our frame!  
Even for this I render praise.  
O! tender Master, slow to blame  
The falterer on life stormy ways,  
Abide with us—between the days.

—British Weekly.





## The American Baptist Home Mission Society

### Editorial Notes



Are planning a trip to Cuba and our mission stations there, and hope that a goodly number of New England women may be in the party. This personally conducted tour will furnish an opportunity to see at first hand one of the most interesting of modern missionary fields, where the gospel has been winning victories which remind one of the apostolic days. It will also afford chance to see the island which was liberated from an oppressive civil and ecclesiastical rule through the intervention of the United States. As outlined, the tour will cover twenty-five days, with the following itinerary:—Leave New York on Friday, Dec. 27, at 3 o'clock, for Santiago direct, by the steamship *Segurana* of the Ward Line. Arrive at Santiago, Saturday, Jan. 4. Six days in Eastern Cuba, during which the International Colleges at El Cristo will be formally dedicated, and several new chapels opened. Leave by rail for Havana Saturday morning, Jan. 11, stopping at Camaguey over Sunday. Leave Camaguey on Monday afternoon, stopping at Santa Clara that night. From Santa Clara to Matanzas Tuesday morning, spending the night at Matanzas. From Matanzas to Havana Wednesday morning, the 15th, arriving at 10 o'clock. Three days in Havana, sailing for New York Saturday, Jan. 18. Due in New York on Tuesday, Jan. 21. It is estimated that the trip can be made at a cost not to exceed \$175, including all necessary expenses on sea and land. This takes account of transfer of baggage, tips on the steamer, carriage rides, etc. If arrangements for a reduced fare can be made with the Cuban railways, the total may be brought within \$160. The trip will pay. All possible provisions will be made for comfort. But even supposing that at some points there were a touch of the privation and discomfort which our missionaries have to endure all the time, that might not be unprofitable. We are sure that all who go will come back with a deeper interest in the work of evangelization, and with a new spirit of consecration that will make itself felt in the home church.

LET the Editorial Secretary suggest that some of the good women who are abundantly able to do it send Mrs. Reynolds, and go with her; also send some of the devoted women who in the years gone have given time and talent to the home mission work. Churches sometimes send their pastors to the anniversaries, why not send some pastor's wife to Cuba? If the pastor thought he had to

go along, and could find the necessary wherewithal, very good; but if anyone in the world needs an occasional change and outing it is the minister's wife. What an addition they would make to the company!

THE Baptists of Nuevo Leon, Mexico, have not only an Association but also a Union, which meets socially twice a year for discussion and fellowship. At the recent meeting in Monterey such subjects were discussed as "Baptism and Religious Liberty," "Giving a Tenth," "The Sphere of Women in Gospel Work," "Bible Repentance," "Proofs of Conversion," "The Sunday School and the Church," and "Why is the Bible the only and sufficient Rule of Faith and Practice." Representatives were present from five churches of the Association, and visitors from Saltillo and Mexico. Every evening there was an evangelistic service, and in the afternoons the workers and missionaries went out to invite the people to these special meetings. As a result the house was filled with eager listeners, and on a Sunday evening four publicly professed conversion. There is a suggestion in this method of mingling devotion, discussion and evangelism. Indeed, the way they do things in the home mission fields might often be imitated with profit by our churches.

IT is interesting to learn that an outstation has been established in a small Indian village almost at the summit of Mt. Ajusco, 10,500 feet high, not far from Mexico City. Ajusco is a typical Aztec village, where the Aztec dialect is spoken in preference to the Spanish. We have a church there of fifteen members, and the little company are struggling to build a church home, having thus far done the best they could in a private house. This is the only purely Indian church we have in Mexico. Two of the members, bright, young men, feel called to preach and are studying with this end in view. There are about five million Aztecs in Mexico, furnishing a great and needy mission field.

G R A T I F Y I N G reports come from the home mission schools concerning the large numbers in attendance at the fall opening, and the good spirit prevailing. Some of the schools find it impossible to accommodate all who desire to come. Thus at Shaw University, more than a month before the term opened it was necessary to begin to refuse applicants. If eagerness for education is an indication of progress in civilization, then the colored people are certainly in the progressive line.

If you wish to pursue an interesting study, that may result in missionary effectiveness, get an Italian Testament and a pocket dictionary, and begin to read the familiar chapters in Italian. You will become deeply engaged in this study and will get new glimpses of the truth as the Gospels come to you in a strange tongue. By and by the opportunity will come to read from this Testament to some Italian mother or child. Try it and see what a blessing you will get.

WE have a missionary in Alaska, to take up the work which Rev. George S. Clevenger felt it necessary to lay down. Rev. H. S. Atkins, of Virginia, will make Copper Centre his field, and Mrs. Atkins will have charge of the school for the Indian children there. They expected to leave Seattle the last of September and reach their destination about the middle of October.

THERE are now two American churches of our denomination in Mexico. The second was organized in Mexico City last month, through the efforts of our general missionary, Rev. George H. Brewer. Letters of dismission were granted cheerfully by the Mexican Baptist Church, of which Rev. T. Barocio is the efficient pastor. The Mexican church, he says, heartily approved of the new movement, "believing that a Baptist church among the Americans would be the means of securing the help and influence of many Baptists who were without a church." At Aguascalientes a new pastor has been ordained, Rev. Policarpo Barro. The time seems ripe for a decided advance in Mexico. If only the means permitted, a strong work could be done.

BENEDICT College has an opening enrollment of 321. There are two new members of the faculty, Rev. Homer C. Lyman, of Cincinnati, in the theological, and Prof. George W. Hess, of Kalamazoo, in the college department. President Osborn recently preached the dedicatory sermon at one of the white churches, and supplied the pulpit of the First Baptist Church on another Sunday, showing the high estimation in which he is held by the white people, who appreciate the work which Benedict is doing for South Carolina.

### The New Method

At the seventy-fifth anniversary of the American Baptist Home Mission Society, in Washington, D. C., in May, 1907, the Executive Board was directed, in the preparation of its budget for the present year, to make subdivisions of the aggregate amount required by States and Territories, also by associations and churches. Accordingly the Board herewith presents a statement of the amount required, and the distribution to States and Territories of the amounts asked from each. Further subdivisions by associations and churches will be duly communicated to them as suggestive of what it is hoped they will give.

1. The schedule of appropriations for 1907-8 calls for \$563,700. This represents actual obligations of the year. To this should be added the accumulated deficit of previous years, viz., \$72,582, and for contingent expenses, estimated on basis of previous years, \$25,000, making a total of \$661,282.

2. Of the foregoing amount, we may reasonably expect from legacies, from invested funds, from annuity funds, from

Women's Societies and Co-operating State Conventions, and from miscellaneous sources, \$217,100.

3. The amount therefore needed from churches, Sunday-schools, Young People's Societies and individuals is \$441,182.

The contributions from these sources last year were \$299,003.72. An increase of \$142,179 in offerings from churches and individuals is therefore imperatively needed, and it is on this scale that the amounts are asked from States, associations and churches. This represents an increase of about thirty-three per cent.

4. This schedule is made substantially on the basis of previous offerings by States, but it also takes account of the number of white Baptists in each State and approximately of their relative financial ability and the degree of their development in the grace of giving. What has been done is not in all cases a fair standard of what should be done. There ought to be something like an equitable sharing of the privileges and obligations in our great home mission enterprises. Exceptionally large individual donations are excluded from this apportionment.

The amount asked is imperatively needed to maintain the work in its present proportions. No appeal for special purposes is included; although for advance work in the missionary department and for the evangelistic department \$45,000 more is needed; also \$30,000 more for church edifice work; and \$25,000 more in the educational work, saying nothing of an addition of \$100,000 annually to the endowment of our schools.

We earnestly commend the new method to favorable consideration by all our churches, suggesting that before the annual offering is made timely announcement be given of the specific amount which is asked for this purpose, and that just as diligent effort be made to secure it as to secure the amount required for the current expenses of the church.

Maine .....	\$5,260	Kansas .....	\$4,350
New Hampshire .....	3,750	Missouri (4) .....	6,246
Vermont .....	4,435	Colorado .....	4,831
Massachusetts .....	48,864	Wyoming .....	550
Rhode Island .....	6,949	Indian Territory (4) .....	850
Connecticut .....	12,700	Oklahoma (4) .....	1,690
New York .....	98,185	New Mexico .....	325
New Jersey .....	21,042	Arizona .....	350
Pennsylvania .....	36,730	Utah .....	484
District of Columbia .....	2,750	Nevada .....	175
Delaware .....	915	Idaho .....	783
West Virginia .....	6,500	Montana .....	450
Ohio .....	17,550	Washington .....	3,125
Michigan .....	7,485	Oregon .....	2,398
Indiana .....	8,777	California .....	13,279
Illinois .....	20,827	Southern States .....	1,500
Wisconsin .....	5,075	Porto Rico .....	150
Minnesota .....	5,716	Cuba .....	150
North Dakota .....	750	Mexico .....	100
South Dakota .....	1,255	Additional needed from individuals .....	68,506
Iowa .....	9,836		
Nebraska .....	5,549		

By order and on behalf of the Board,

H. L. MOREHOUSE, Corresponding Sec'y.  
E. E. CHIVERS, Field Sec'y.

## Mormons in Canada

A WRITER in the *New York Tribune*, MR. FRANK YEIGH, GIVES THIS ACCOUNT OF THE GROWTH OF MORMONISM IN CANADA



THE Mormon is a religious colonizer. For the sake of his faith, he is ever ready to obey the mandate of his superiors and move to fresh fields. For the sake of the power—political, social, religious—that is involved, he is an earnest advocate of a policy of territorial extension.

Hence it is that the Mormon power has invaded Western Canada, and is already causing some apprehension there. In the newly organized province of Alberta, bordering the foothills of the Rocky Mountains, is the latest stake of Zion. There eight thousand trekkers from Utah are farming and ranching, and incidentally building up a strong cause of Latter Day Saints in the Dominion, as an integral part of the army of three hundred thousand that constitutes the sect the world over.

No less than eighteen hundred Mormon missionaries are scattered over the globe, zealously propagating their faith, without remuneration from the home centre. It was this ruling thought of expansion that led a small company of eight or ten families to leave Utah, a few years ago, under the guidance of C. O. Card, who thus became one of the pioneers of his people on the Western Canadian plains, and who has had his reward of fame by having a town named after him. They were a delegation appointed by the Salt Lake hierarchy to spy out the land, and their report must have been favorable, judged by the emigration that resulted and that is still under way.

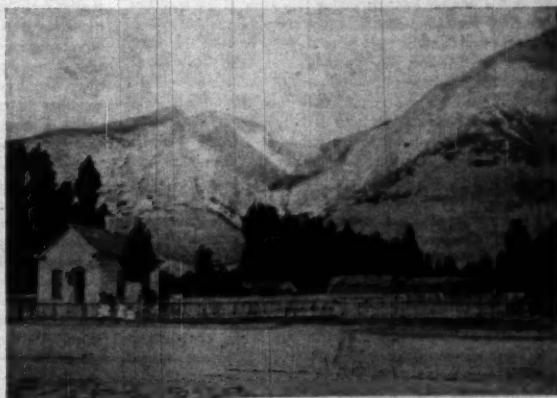
A few miles north of the international boundary line Card and his company pre-empted government lands and laid the foundations of their prairie homes. They were the first agriculturists to settle in what had up to that time been looked upon as exclusively a ranching country; in fact, it was manifestly in the interests of the cattlemen to circulate such a report. But the Western Mormons, who had overcome the seeming obstacles of nature in cultivating the unpromising soil of Utah, were just the type of workers to solve the problems in Alberta, and hundreds of farmers are there satisfactorily solving it to-day.

Thus it happens that where, scarcely more than a decade ago, there were few signs of human occupation outside of the wandering cowboy and his roving herds, now there are a score of towns and villages, each the prosperous centre of a grain and stock raising region.

The Mormon has brought it to pass. As an industrious, law-abiding, frugal settler he is a welcome addition to Canada's Western pioneer population, where the dominant need is men, to cause the soil to bring forth of its abundance; where, according to the Celtic fancy of Lord Dufferin when Governor General of Canada, one has only "to tickle the prairie with a plough to have it laugh back with a harvest."

But many thinking Canadians are, nevertheless, not so certain about the value of this human inflow, judged by their history as a religio-political organization. In numbers the Mormons are steadily increasing in Alberta, with a corresponding increase in influence and wealth. The first town, Raymond, was founded in 1901. In the period since then several other populated centres have come into existence—Cardston, Magrath, Stirling and Tabor—to each of which large districts are tributary. Heretofore Lethbridge has been the northern gateway of this Canadian Mormonland, but the movement is spreading northward in the direction of Calgary, the town of High River having recently been started between Macleod and Calgary.

Further evidence of Mormon activity in this "Stake of Zion" under the British flag is found in their recent purchases of the famous Cochrane ranch, composed of 65,000 acres of the choicest land in Southern Alberta, for \$6 an acre. A large beet sugar factory is in operation at Raymond, and this in-



MORMON TITHING OFFICE AND YARD IN A VILLAGE OF 500 PEOPLE

dustry bids fair to be an important feature of their industrial life.

Raymond is named after a son of Jesse Knight. The latter believes his son is to be the instrument in the hands of Providence, of gathering together the long lost Ten Tribes of Israel, and that they will ultimately reassemble at Raymond.

Jesse Knight himself is one of the picturesque figures of the great West. Once very poor, now he is correspondingly rich, and the acquirement of his wealth is in itself a strange tale. Some years ago the old Mormon had a dream that at a certain spot in the mountains he would find a mine of great value, and that he was to use its wealth for the good of mankind. In due time the treasure mine was located in Canada, and in two years thereafter Knight was a millionaire. Now, by process of evolution, he has several mines and consequently several millions. He is also carrying out the terms of the compact by causing thousands of acres of irrigated prairie lands to be ploughed for beet raising, and his schemes for the benefit

of his people are many and widespread. He himself works in the field like the humblest of his men, when in Alberta, and sets an example in his personal life for simplicity and abstinence.

Cardston is the creation of Joseph Card, a son-in-law of Brigham Young. Mr. Card is the ex-president of this Canadian "Stake of Zion," and conducts a large co-operative store, for co-operation is effective throughout Mormonism in the purchase of and communal use of steam threshers and in the erection of grist mills and cheese and other factories. Surrounding Cardston are a number of smaller settlements.

A majority of the "saints" live in village communities for the sake of the social life and the educational and religious privileges involved in such an arrangement, the Church and the school constituting an important part in the economy of the sect. A deep interest is taken in the schools. Excellent buildings are provided, and fairly well equipped teachers are secured. Wisely, too, the trustees take a more than perfunctory interest in the work intrusted to them by frequently visiting the schools and inspecting the work of the teachers. While they were compelled to adopt the public school system of that part of Canada, they have steadily pursued the policy of preparing their own young people as teachers. As a result, in a year or two there will be no Gentile teachers needed and none employed. Furthermore, they take full advantage of the law which allows a half hour of daily religious instruction, and, with the schools all in the hands of Mormon teachers, as they will soon be, it will easily be seen that the educational system may be made subservient to the interests of the Church. A large Church school is to be built at Raymond this fall.

In the matter of land tenure, the holdings are arranged so that the owners may live in a village or town. A small piece of ground is attached to each dwelling, in which garden produce is grown. Orchards, too, are being planted, with good prospects of reaching maturity. The main farm, averaging about eighty acres, lies out in the territory around the settlements, and a drive in any direction will reveal what has already been accomplished by irrigation and otherwise on land that was once declared to be useless for grain growing.

The Mormons who settled in Canada gave a pledge to the Canadian government that they would refrain from the practice of polygamy. Complaints were soon made that they were violating the compact, but investigation at the time proved the charges to be groundless. In 1890, however, to quiet the public unrest regarding the matter, an amendment to the criminal law of the Dominion "made any person guilty of a misdemeanor who practised polygamy and liable to imprisonment for five years and a fine of \$500. This applies to any one who practices polygamy or spiritual marriage or assists in any such ceremony.

Will these Mormon immigrants be Canadian and British? many a Canadian anxiously asks. Time is necessary in which to reply.

They are undoubtedly steadily increasing in numbers and are as steadily aggressive, as is to be expected. It is true, also, that the Gentile population in Southern Alberta is growing less, in view of the ceaseless proselytizing influences of their Latter Day Saint neighbors, and it is equally probable that they will gain in time a corresponding voice in Parliament.

There is as yet, however, no evidence that the Mormons

in Canada are doing other than strictly obeying the laws of the land. Indeed, they complain that they are constantly being misrepresented in the discussions that have arisen regarding their suitability as immigrants.

### Wise Words



**HEN** so many unwise things are being said about the race problem by both whites and blacks, it is cheering to come upon such common sense advice as this, given by Dr. C. T. Walker, of Georgia, at the Walker Baptist Association, which includes over 100 colored churches with more than 20,000 members, ninety per cent. of them farmers. As moderator, Dr. Walker said:—

"Our race is passing through a crisis. We need wise counsellors and safe leaders. Our spiritual salvation is in God, but our human salvation is in our own black arm. Our success will not depend upon what party is in power, nor upon who is president; but upon our own efforts. We will be what we make ourselves; and if we are determined to succeed and make the best possible use of our opportunities, we must take advantage of our disadvantages. Nobody can keep us down unless we keep ourselves down. A fearful responsibility rests upon the Negro ministry. Inflammatory speeches and incendiary utterances will only complicate our problem, and make it more acute. I am addressing a host of preachers, and I am sure you will receive my advice because you know me, and because you know that I am right in the position I take. The Negro preacher must preach the gospel of peace, of love, of good will, of human brotherhood, the gospel of work, of constructive efforts, less about heavenly rest, and more about earthly work, less about walking the golden streets of heaven and more about walking earthly streets uprightly. Teach our people to get out of the obstructive and destructive class, and join the constructive forces. Become producers as well as consumers, benefactors instead of always beneficiaries. Contribute something to America's material greatness. Take an active part in developing the almost boundless resources of the South. Discourage our people who are leaving the country and crowding the towns and cities, with nothing to do and no means to make a living. Let us be content to be Negroes, and not be creatures of imitation. If you will imitate the white man, imitate his virtues and not his vices. I believe the Lord intended me to be a Negro, and not a Chinaman, Japanese, Mexican, Indian, or Caucasian, for there can be no question about my racial identity.


We should teach our people first to build character. All life is structural; it is like house-building. We should teach them to be reliable; to be efficient; to be intelligent. There is no color in ignorance. There is no color in the realm of thought. Then we should teach our people to be industrious. Idleness is a curse; it breeds mischief and crime. The idle criminal Negro is a mill-stone about the neck of the industrious self-respecting Negro—it is better to pay some one to let you work than to be a loafer. Teach the people to be God-fearing and law-abiding. Fear God and do right. The man who is God-fearing and law-abiding will have a conscience void of offence toward God and man. Paul tells us in Galatians 5: 22, 23, there are nine things against which there is no law; and those nine things are: love, joy, peace, long-suffering,



gentleness, goodness, faith, meekness, and temperance. Let us practice these things, my brethren, and in the end we shall bear the Master's plaudit, "Well done!"

### Lighting Gospel Fires in a Dark Alley.

BY D. D. PROPER, D. D.

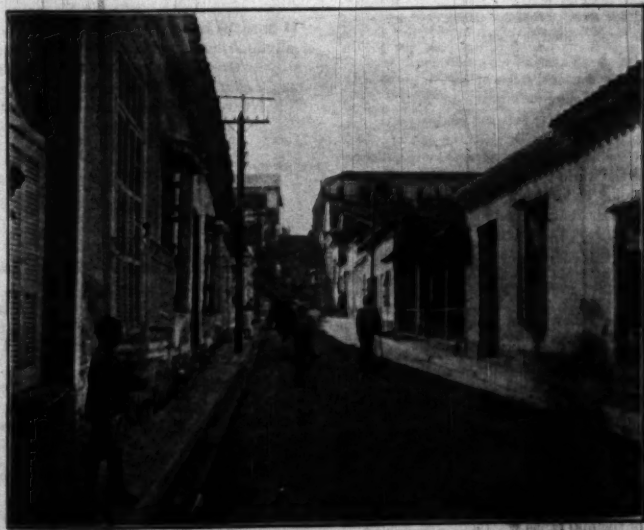
 TWO years ago on my way to Velarde, N. M., to visit our Baptist Home Mission School, conducted by Brother and Sister Warren Rishel and to see the "Penitentes", in their practices of self-torture doing penance for sins during "Holy week," I stopped for a day at Ortiz, Colorado, just on the line of New Mexico. I had been informed that there were a number of this sect in and around this place. Brother Rishel gave me the name of Mr. and Mrs. Cassias, Mexicans, living there, who had sent an invitation for me to stop at their home. Mrs. Cassias, when a girl, had been in attendance for a time at the Mission at Velarde. I received a royal welcome to that home and there was a very earnest desire for the establishment of a mission school in that place. In writing up the trip I said two years ago, "At Ortiz, Colorado, in a very beautiful valley where there is not an American family among 300 people, I found two persons, a brother and a sister, who had been in attendance upon this school. They with a number of other fathers and mothers signed a request for a school to be organized in their community. Those who signed the petition have about 50 children, and would like to have them in school. They are living in the midst of the Penitentes, and there is not a Protestant service of any kind in the community."

So far as I could learn I was the first Baptist minister ever visiting the place. I presented this request to the Home Mission Society and the Colorado State Convention, and after some delay the school was started last fall under the care of Miss Emma Leland, formerly of Dayton, Ohio. There has been a good attendance, notwithstanding the fact that there has been vigorous opposition.

At Alamosa, Colorado, Rev. J. G. Jeantet, a former "Penitente," was pastor of the little Mexican Baptist church. I informed him of the need of work at Ortiz, and he soon began to visit that place and opened up regular services. As to the progress of this work, the following letter just received is surely good news.

"It is with great pleasure that I write you at this time just to let you know of the good news, for I am sure this will be good news for you. Yesterday I had the joy to baptize Bro. Cassias and his wife, Bro. Garcia and wife, and two more, six in all. Our work is progressing very nicely, and prospect for the future is bright for Ortiz and other places." This brother is well educated, and pastor for Mexicans in the San Luis Valley, Colorado, numbering probably ten thousand. Last fall at the Association, he said when he was young he whipped his bare back doing penance for sin for nine years. And yet for all these and similar results achieved by mission work, there are many in our Baptist churches who have no heart to rejoice in it, no money or prayers to give for it, and even question whether missions pay.

In this town and vicinity of Ortiz, situated in a very fruitful valley, there are a number of the "Morada's" Penitents' Lodge houses, and piles of crosses around them, to be used in their ceremonies.



A ST-RETRY IN SANTIAGO, CUBA.

## Our Little Folks

All material in the nature of communications, reports, etc., intended for this department, should be sent directly to the one in charge, Mrs. Anna Sargent Hunt, 36 Spring Street, Auburn, Maine.



ETHAN CRAWFORD, NORTH ADAMS, MASS. A LIFE MEMBER OF PRECIOUS JEWELS.

### Thanksgiving Hymn

"Praise God for wheat; so white and sweet,  
Of which to make our bread!  
Praise God for yellow corn, with which  
His waiting world is fed!  
Praise God for fish, and flesh, and fowl,  
He gave to man for food!  
Praise God for every creature which  
He made, and called it good!

Praise God for winter's store of ice!  
Praise God for summer's heat!  
Praise God for fruit trees bearing seed—  
"To you it is for meat!"  
Praise God for all the bounty free  
By which the world is fed!  
Praise God, his children all, to whom  
He gives their daily bread!"

My dear little folks:—

Let us make this a real Thanksgiving number. Will you not all read the last five verses of Psalm 65? Among them you will find these beautiful words: "Thou crownest the year with thy goodness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Somehow we are not surprised that "the little hills rejoice on every side," for our own hearts are filled with joy and praise in this Thanksgiving season.

Our attention is specially attracted by two of the causes of gratitude in the above hymn, because of some lines that refer particularly to the "wheat so white and sweet," and to the "yellow corn with which His waiting world is fed." Of the first, one has written:

"Back of the loaf is the snowy flour,  
And back of the flour, the mill:  
And back of the mill is the wheat and the shower  
And the sun and the Father's will."

Of the latter our talented poet, Edna Dean Proctor, writes as follows:—

### His Majesty Corn

"The rose may bloom for England.  
The lily for France unfold,  
Ireland may honor the shamrock,  
Scotland, her thistle bold;  
But the shield of the great republic,  
The glory of the West,  
Shall bear a stalk of tasseled corn,  
Of all our wealth the best.  
The arbutus and the golden rod  
The heart of the North may cheer,  
And the mountain laurel for Maryland,  
Its royal clusters may rear,  
And the jasmine and magnolia,  
The crest of the South adorn,  
But the wide republic's emblem  
Is the bounteous golden corn."

### Thanksgiving

"We have arranged the following acrostic for our little folks thinking it may be made an effective Mission Band Exercise if each child has upon a fan (the simple advertising ones will do), which he or she turns to the audience the letter which helps to form a part of the word. A.S.H.]

T-hanks be unto God for His unspeakable gifts. 2 Cor. 9:15

"Hail the heaven-born Prince of Peace,  
Hail the Sun of Righteousness,  
Light and life to all he brings,  
Risen with healing in his wings."

H-onor the Lord with thy substance and with the first fruits of all thine increase. Prov. 3: 9.

"Give as you would to the Master,  
If you met His earnest look.  
Give as you would of your substance  
If His hand your offering took."

First fruits for God—of corn and vine;  
Of tree or bush; of sheep or kine;  
Of all that men call mine and thine—  
The first and best for God!

First fruits for God—of daily toil,  
What hands have gathered from the soil,  
Or brains have wrought by midnight oil—  
The first and best for God.—Exchange.

A-nd to Him shall be given of the gold of Sheba. Psalm 72: 15.

"Bring an offering to the Master.  
What, beloved, shall it be,  
Worthy of His wondrous kindness  
Who has given all to thee?

O, to give with glad thanksgiving—  
Freely, freely we receive!  
Counting thus our crowning blessing,  
That He gives us power to give."

N-ations shall come and worship before thee. Rev. 15: 4.

"The nations leave their broken gods  
And hasten to proclaim  
Immanuel, the Prince of Peace,  
And bless His saying name.

How blest the eyes that shall behold  
That glory promised long!  
How blest the ears that glad shall hear  
That earth-encircling-song!"

Keep thy heart with all diligence, for out of it are the issues  
of life. Prov. 4: 23.

"My God, accept my heart this day,  
And make it always Thine;  
That I from Thee no more may stray,  
No more from Thee decline.

Let every thought, and work, and word,  
To Thee be ever given;  
Then life shall be Thy service, Lord,  
And death the gate of heaven."

Seek ye first the kingdom of God and his righteousness and  
all these things shall be added unto you. Matt. 6: 33.

"Seek the Saviour; He has sought you;  
Came your sinful soul to save  
Peace and pardon He has brought you;  
Love and life He freely gave."

"Seek the Saviour, He is calling;  
Give Him now your loving heart;  
He will break sin's chain enthralling,  
And His blessed peace impart."

Give and it shall be given unto you; good measure, pressed  
down, and shaken together, and running over. Luke 6: 38.

"Give as the morning that flows out of heaven;  
Give as the waves when their channel is riven;  
Give as the free air, and sunshine are given—  
Lovingly, utterly, royally give."

It is more blessed to give than to receive. Acts 20: 35

"Hands that open but to receive,  
Empty close. They only live  
Richly who can richly give.

Verily, verily, I say unto you. He that believeth on me  
hath everlasting life. John 6: 47.

"Hush, 'tis the spirit speaks to you,  
Now as He pleads, what will you do?  
All that is needed is belief  
For everlasting life."

"Heed ye the call as for your life,  
Yield to the Lord; and end the strife;  
All that is needed is belief,  
For everlasting life."

"Hark! 'tis echoed from the skies,  
Deep unto deep, with voice replies,  
He that forever will be wise,  
Hath everlasting life."

In all thy ways acknowledge Him, and He shall direct thy  
path. Prov. 3: 6.

For just one step and only one,  
His promise we may claim,  
Until 'the way clears for the next,'  
'Tis evermore the same.

And thus He makes us hold His hand—  
He's but a step away—  
And keeps us looking unto Him,  
That so we may not stray.

O let us listen as we walk,  
To hear what He may say!

—Ex.

No man cometh unto the Father but by me. John 6: 47.

"Jesus only is our Message,  
Jesus all our theme shall be;  
We will lift up Jesus ever,  
Jesus only will we see."

"Jesus only is our Saviour,  
All our guilt He bore away,  
All our righteousness He gives us,  
All our strength from day to day."

Give unto the Lord the glory due unto His name; bring an  
offering, and come before Him, worship the Lord in the beauty  
of holiness. 1 Chron. 16: 29.

"Lift up your hearts, the Lord Almighty reigns,  
Above this world His sway the Lord maintains.  
In all our mountains, valleys, plains, and coasts,  
Lift up a song and praise the Lord of hosts."

### Making Thanksgiving a Happy Day



PERHAPS some of you, dear boys and girls,  
have lived long enough already to know that  
every pleasure is pleasanter if it is accompanied  
by some unselfish act. Wouldn't you like to  
prove it during the coming Thanksgiving  
festivities? You must begin then, right away.

At your next Band meeting, bring some cambric, gingham,  
chamois, even silk, if you have it, but do not buy it. Perhaps  
the boys would rather have dark flannel. Of course the girls  
will make both their own and the boys' bags, but the boys can  
measure the goods and cut them out. Make them eight  
inches wide by ten inches long, with a plain hem an inch wide  
at the top, and put in double drawing-strings.

Next, begin filling the bags. They are to go to the boys and  
girls of the missionary station in which your Band is particu-  
larly interested. Do not be in a hurry about filling them.  
Think—and pray—over everything that goes in. Study to  
get articles that will be of use, and do good to the little heathen  
who get them. Girls will, of course, collect girls' things—  
needles, pins, tape, scissors, hair pins, soap, picture cards of  
girls, etc., while the boys can get penknives, tools, etc. You  
will find it most interesting, and sometimes very funny, to get  
these things together for your poor benighted brothers and  
sisters.

Now comes the thanksgiving part of it. After your plenti-  
ful dinner, when the turkey has become a small, white, yellow  
and brown ruin, and of the pumpkin pie there remains nothing  
but crumbs, you will feel sleepy, dull, and perhaps cross. That  
is the time, my dear, wise, young Band-leader, to rally the  
boys and girls.

Let us suppose it is five o'clock in the afternoon—nearly  
dusk. Put on your caps and wraps, and when you get out  
doors, have a merry time of it. When you get to the church it  
will be ready lighted for you, and you will all go into the Sun-  
day-school room together. Sing some lively hymns, have a  
sentence prayer, read a few verses of Scripture, and then your  
leader will tell you the object of the meeting. The bag-open-  
ing will follow. It is not necessary, but it will be very inter-  
esting for the contents of each bag to be laid out for all to see.  
Let some boys take account of stock, and after the articles of  
each bag have been returned, let them be carefully packed,  
ready to send off to whatever schools or mission stations they  
are to go.

By that time it will be dark. Let an evening hymn be sung  
and you will all reach home, rosy and happy, in time for supper.  
—Children's Work for Children.